/29 cont./

833 2. (cont.) sursum attrahit, manus natibus ejus supponens. /The Karaya have intercourse with women in the fashion of the native Australians. The man sits on the ground, feet extended, and takes the woman, lying arched backwards above him, his hands supporting her buttocks./ (Cf. Miclucho Maclay, Verhandl. d. berl. Ges. f. Anthr., 1880, p. 87.)

844 Birth. For this the woman kneels on her heels, clasping a post with her hands, while the husband grasps her from behind with strong pressure around her body. Once the child is born, the afterbirth is awaited patiently; then the navel cord is compressed and cut off about three inches from the body with a sharp taquara splint. The blood contained in it is carefully pressed [750] out, "in order to prevent tetanus /Starrkrampf/," and hot ashes and powder from pulverized piranha teeth are sprinkled on the surface of the wound as a styptic. Since no ligature is applied, it is not rare that the child bleeds to death. The newborn is daubed with urucú red, wrapped tightly in a broad strip of jangada 846 bast, and laid in a "rede" tied by strings (see p. 19). For three days both spouses stay on a strict diet. In order to make the uterus contract, the wife lies down on her back and has her abdomen pressed together for a couple of hours by her husband, 854 who sits next to her, or other persons who relieve him. Some months after birth the child receives the above-mentioned cotton bands.

852 At the age of six to seven years the girls' ear-lobes are 304 pierced; for boys, the lower lip as well. The whole community gathers for this. The child sits on a stool decorated with arara feathers in the middle of a large circle. One of the relatives pierces his ears with spines from the tucuma palm, the lower lip [533] with a sharpened monkey-bone. During this the men stand around and sing a song with the closing verse: idžohã hã hañ, hã hañ idžiohã, i.e., "now it has happened!"

/30/

852 The wound holes are kept open with cotton threads passed
304 through them and changed often. The patient must fast for one day and is permitted to take only liquid nourishment for some time. The whole post-operative treatment is handled by an older woman experienced at it.

852 From now on the boys wear the T-shaped lip ornaments
301 of mother-of-pearl, not until later the piuva wood plugs. On
291 this occasion the bast apron of the women is put on the girls.

With the onset of puberty the young people of both sexes
881 receive the tribal tattooing amid similar ceremonies. The out-
304 line of a circle is marked on both cheeks with a stamp made
[824] out of a piece of gourd (tešiã). Then the place is cut out with
[952] a small sharp stone, and cotton lint is put in the wound. After stopping the bleeding, genipa juice rubbed in causes the blue color of the scar.

881 The first appearance of the period is not celebrated with special ceremonies. The menstruating woman is considered unclean and must live apart from the others during this time. She is not permitted to bathe, but is washed by other women from a gourd bowl especially intended for this purpose.

857 Games and dancing. At an early age the children imitate the activities of adults. The boys practice archery and fishing; the girls give their mothers a hand in the household as soon as
524 possible. The clay figures have already been mentioned as children's toys. There are also small tops (kotauã, Fig. 15 /see p. 61/), canoes and oars, cooking dishes, etc. represented in the collection.

Games popular with the adults as well are the feather ball made of corncobs with ring-shaped inset, and furthermore the "game of cats cradle" /cited in English/ common in North America, as is well known, and recently described by Boas for the Eskimo. Strings drawn from hand to hand through the fingers represent certain animal figures by changing their arrangement. /Fig. 15 appears here./

/32 cont./

754 Since every sickness is considered the work of hostile sorcerers
755 or demons, they rely more on the counter magic of their own "medicine man" who removes the poison by sucking on the ailing part of the body or scares off the evil spirits by means of the magic rattle.

757 One of the most popular medicines of the Karaya is the resin of the almecega (Hedwigia balsamifera), which, stirred in with coconut oil, is used as a smelling essence for headaches and externally for abdominal pain (andžiura).

752 The savages have more knowledge of surgery. They know how to let blood out of the forehead vein, to stop bleeding by applying a tourniquet to the wounded limb, quite rationally sprinkle powdered charcoal on wounds, put splints on broken limbs, and develop great skill in removing thorns with sharp fish-teeth.

757 The custom of emptying the stomach in the morning by artificially induced vomiting, known in North America and Ecuador, is also found here. It is done with charred pieces of taquara (idžiua), which are introduced into the throat until the effect is achieved.

304 824 237 751 The most important medical instrument is the scarification apparatus (i-šaura). It consists of a little triangular or rectangular piece of gourd, one surface of which is weighted with a layer of wax or resin one centimeter thick, while the other bears a row of small sharp fish-teeth (Fig. 17).

Fig. 17. Scarification instrument (1/2).

304 757 These scarifiers are stored in pairs, the convex scratching surface of the one resting on the concave one of the other. The small teeth are protected by stuffing cotton between them.

/335 cont./

755 ends, as well as by the utilization of medicines to be used in-
757 ternally and externally. Altogether I learned of seven doctors,
756 but their number may be larger. One of these, in Village 16, was regarded as an evil witch doctor. The sick chief of this village was not being treated by him, but rather downstream in Village 19 by a famous doctor to whom the Karajá came from
758 afar to be cured. He had opened a sort of hospital: several
756 mat walls had been stretched, in the shade of which the sick lay on mats, tended and supported by their relatives. There were three or four sick persons of both sexes lying here.

114 I did not see any curing ceremonies. In Village 14 I heard
755 singing and rattling coming from the west end of the village, but I was not permitted to go there when I announced my intention of observing Chief Ilk from Village 13 during his activity as doctor.

756 The doctors are paid for their services in boats, pots, food, etc. If the patient dies, they allegedly receive no payment.

752 The Karajá have considerable knowledge of surgery.
[278] Minor wounds are brushed with the decoction of a red tree bark (ōdŭdĕwŏ) which is kept in large quantities in pots with a little water. Or ashes are sprinkled on bleeding wounds (for example, cutting the umbilical cord), or a little urucú oil color is brushed on minor injuries, so that flies do not get on them. Applying tourniquets to injured limbs also seems to be known already. Festering leg wounds (as a result of injury: kŭdjŭ) are washed with warm water; in this way they heal by themselves.

Deep wounds, such as those from arrow shots and the like, are /336/ also cauterized. For this, a human lower-leg bone is used (Ill. 187; dēĭ or wŏlĭsŏtĭ), which is wound with bast. Its lower end is browned from the fire. In the case of arrow shots, another remedy is said to be used, one that brings about complete healing in a very short time, allegedly in one day (?).

Broken limbs, according to Ehrenreich ("Beiträge," p. 32), are healed with splints. The chief of Village 16, whom I met in the hospital, /Ill. 187 appears here/ allegedly had a broken leg, but there was no splint bandage. According to Kuriĭ's statement, they do not know how to heal broken arms and legs.

/336 cont./

164 I saw an umbilical hernia only once, in the case of a boy.

757 I did not learn anything about bloodletting, which Ehrenreich reports.

304 Scarification is very common; almost all Indians bear the scratch scars from it on upper arms and thighs. I was unable to observe anything about the procedure, which Ehrenreich ("Beiträge," p. 33) describes. Concerning the apparatus used for this, see above, page 109, Ill. 51.

Ill. 187.
Bone for cauterizing wounds.

[752] ←
164 Of illnesses for which the cure is not known to me, I saw a blind girl, a man blind in one eye, and a boy with dropsy, as well as a man whose legs were atrophied up to his knees and who was able to move forward only by crawling on hands and knees.

757 Ehrenreich reports ("Beiträge," page 32) that in the morning they induce vomiting by inserting a charred taquara rod into their throats, in order to empty the stomach in this way. He even brought back such sticks (Berlin 3964). I never observed this custom, but, as related above, simply heard that husbands induce vomiting artificially during the couvade (see page 273).

[846]

128 In the following I shall discuss the other illnesses insofar as I obtained information about them; I shall stress in particular observed cases of illness.

752 In case of snake bite the affected limb is tied up and some pounded dõãhĩ root is put on it.

757 There are very many remedies for indigestion and intestinal disorders. For indigestion three different roots are used. Either one pounds the mõnã root (in Brazilian allegedly muriçí), mix

/336 cont./

757 824 it with water, and drink the liquid, or one takes, in the same way, mixed with cold water, the pounded root of a cipo plant [b(ŭ)dōĭlūlĕ]. Finally, the root of a shrub which is cultivated for this purpose in the plantings is gnawed with the teeth in case of stomach pains. For intestinal disorders, two roots (dĭlŭăkŏzĕ and bēdĭ) are /337/ crushed, each cooked separately, and the two decoctions mixed and drunk.

There are also several laxatives. The root ăjăhĭnŏ (in Brazilian allegedly tiŭ) is pounded, cooked in water, and drunk as a purgative, or one uses the root of a vine (hămbūlādòè), which is pounded and extracted with cold water.

Jaundice and anemia in young people are cured by pounding the leaves of a red-blossomed creeper (dōwĭlĭză) growing on the goyaba and rubbing the body with it. Jaundice is caused 761 chiefly by the eating of clay, which is put into ball form. This eating of clay is probably to be traced to the lack of salt. Instead of clay, ashes and sand are also eaten, which are said to have a constipating effect. I often observed how the Indians ate the sand from the sandbanks by the handful.

In order to grow fat, they eat a certain small fruit.

757 [164] In spite of the good teeth which the Indians enjoy, toothache seems to occur more often than one is inclined to assume. Though I did not observe any cases, they have a whole number of remedies for it. For example, they use the sheath of pieces of root and twigs called kŭsĭ (in Brazilian the so-called para tudo), •[752] as well as a small fruit called sĭbūrĕ. Teeth are not extracted; if they ache, this remedy is used. Otherwise they are left to drop out by themselves.

[164] I observed only one head cold (wādŏwĕ), in the case of an older man. As a remedy he had wound a palm-leaf binding around his head. Apparently his head was very dizzy, for he held it in front and back with both hands.

164 757 I often observed coughs (wādŏ); many Indians had a slight cough, probably as a result of the cool nights. The children in Village 17 apparently had whooping cough; when coughing, they had choking spells, until they succeeded in coughing up the

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

country. Their skin is always hot to the touch, and they perspire but little." (This may be owing, in some degree, to the clogging of the pores of the body with the gummy, red grease with which they keep themselves constantly besmeared.) * * * "They bathe many times each day, but do not plunge into the water, taking merely a sitz bath, as dogs may be seen doing in hot climates, to cool the lower parts of the body. The women and children who have remained at home while the men are away fishing and hunting, generally find some excuse for trooping off to the shade of the forest during the hot hours of the afternoon. They appear restless and discontented in fine, dry weather, but cheerful in cool days, when the rain is pouring down on their naked backs. When suffering from fever, nothing but strict watching can prevent them from going to bathe in the river, or eating immoderate quantities of juicy fruits, although these indulgences are frequently the cause of death. They are much subject to disorders of the liver, dysentery, and other ills of hot climates; and when any epidemic is about, they take it quicker, and suffer more than negroes, or even whites. How different all this is with the negro, the true child of tropical climes! The impression gradually forced itself upon my mind that the Indian lives as a stranger or immigrant in these hot regions, and that his constitution was not originally adapted, and has not since become perfectly adapted to the climate."

The Karayá possess some knowledge of surgery. They know how to open arteries on the temple; how to bleed a patient; how to stop the flow of blood from a wound by binding the artery; understand the efficiency of sprinkling powdered charcoal upon wounds; have knowledge to bind on splints in setting broken bones, and know how to extract thorns from the flesh, which is done by means of sharp fish teeth. To empty the stomach by vomiting, they tickle the throat with the burnt end of a reed.

They make use of a scarification, or bleeding instrument, which is a block or pad set full, and bristling, with the long, lance-like teeth of the piranha fish. It resembles a curry-